1: Hollis G-5 (ca. 1894-1904) 1905
FL12 Masai FL12

824 [302] ñganaiyok atwa 'ila naaelare neelye 'seseni.

8. Ol-oireroi. Ninye epej il-muran, nedoñg 'n-guk [386] enyena, nesírie 'l-loñgoi, nerooku.

9. Ol-dule. Ninye ejipye [151] 'ñgorōyok oo 'n-doiye 'm-benek i-seghenge.

[415] [251] 10. Ol-bili. Ninye eitobirieki 'l-ūluli e-'n-aisho.

used by the Masai to mix with oil, with which they anoint their bodies.

8. *Mærua uniflora*, Vahl. The warriors burn this plant and obtain a black dye from the ashes, with which they colour their shields.

9. Women and girls place the leaves of *Ricinus communis*, L., under their iron armlets and anklets to prevent them from chafing the skin.

10. *Commiphora sp.* Honey barrels are made of the wood of this tree.

'L-omon le-'n-gima.

372 [484] Ten eidur il-Maasae pe epwo eu-nelakwa, ore pe ebaya e-wēji nemany, ne'yau araki neduñgu ol-piron o en-doole, neiñgoru 'l-mur asho 'l-kujit ootōito, neipiru en-gima te-polos-boo oo metadōu, neinok, nepik im-benek o-'seki, nepik il-käk kumok, nepwōnu 'ñgorōyok pôkin aaya en-gima te-inne.

[831] Nējo'l-Maasae ol-piron ol-lee o en-doole e-ñgorōyōni enye.

[824] Ore 'l-käk ooitaunyeki ol-piron ol-ñgabōli o ol-piron le-'n-gima; ore 'l-käk ooitaunyeki en-doole 'l-käk pôkin ooata 'ng-opit, anna ol-darpoi, arai o-seki, arai ol-lerai.

How fire is obtained.

When the Masai move and go far[1], the men take with them, or cut on the spot where they intend to stay, a hard pointed stick and a flat piece of wood. They then search for some donkey's dung or dry grass, and produce fire in the centre of the new kraal by drilling the stick into a hole in the wood. When the fire has reached the grass they set light to some leaves of *Cordia ovalis* and throw wood on to the fire. The women obtain their fire from the one which the men have made.

The Masai say that the hard stick is a man and the flat piece of wood his wife.

The hard sticks are cut from *Ficus sycomorus* and *Ekebergia sp.*; the flat pieces of wood from any fibrous tree, such as *Kigelia africana*, *Cordia ovalis*, or *Acacia albida*.

[1] When the journey is a short one the women carry fire with them.

12: Fox G-5 (1925-1930) 1930 FL12 Masai FL12
Kenya

are ready for one night's occupation. Text-fig. 3 shows its ground plan. It takes two to three hours to build. If it is to be occupied for some time the walls and roof are strengthened and the hides are gradually replaced by cow-dung plastered on a backing of *Leleshsu* leaves or other suitable vegetable material. The whole, including the calf pen, is enclosed and roofed with cow-dung plaster. A small hole (*E-Lusye*) is usually made at the top of the wall above the fire-wood store to let out some of the smoke. The beds (*En-Dabash* or *E-Ruat*) are made of hides put on top of poles placed close together and raised about a foot from the ground. Text-fig. 4 shows the ground plan of a finished hut.

Grass tufts on the floor are just left to dry up and get trampled out of existence. Repairs are done by the women of the house, and consist in filling up cracks with wet cow-dung. Fleas, bugs and rats are uncommon in Masai huts. Dried puff-balls and dry cow-dung are sometimes burnt as an insectifuge. The young people are not infested with body lice; but these abound on the aged, taking refuge in bead necklaces and other ornaments.

When the people move on the village is usually left to fall into ruins, but it may be reoccupied later if desired, and if it has not yet fallen beyond repair.

[P. 466 is blank]

/146 cont./

301

Fig. 58.

Fig. 57. 1/2

Fig. 59. 1/2

Fig. 60. 1/1

Fig. 61. 1/1

Children, as well as young men and women, wear on the fingers as adornment rings (ol gissôl, el gísso) made out of four or five coils of copper wire, the ends of which, on the outside, often form flat spirals (Fig. 60). The first ring is stuck on the middle finger of the right hand, the second one on that of the left, the next ones on any other finger. It is not a rarity for a woman to wear rings on all her fingers, including the thumbs. Mothers stick on the second toe of the right foot of their babies a /147/ simple ring of copper wire as protective magic against illness, if previously one or two of their children have already died at an early age. Now and then one also finds rings made out of sheet iron, on which the outer part of the circle bears shieldlike appendages above and below (Fig. 61). The Masai call them es sagahgar and maintain that they stem from the Wakikuyu. It is certain that they are not made by the Masai.

[751]

[177]

302

Boys and married men frequently shave their heads so that the hair is scarcely more than an inch long. Women shave their heads even more often, and, to be sure, either entirely or only a strip all around. For shaving /Figs. 62-63 and Ill. 48 appear here/ they use

[412]

/148 cont./
302 714 temples, whereupon the tips of the strands are wrapped with bast to the length of an inch. The back hair, lengthened up to 50 centimeters, is placed around a foot-long stick and on this wrapped tightly with bast or goat leather scraped thin, so that it forms a stiff braid (ol daiga) reaching to the waist. Over this braid one not in- [283] frequently finds one to three smaller ones. Often the tips of the little temple braids (sing. ol babeda; el babed l eñ goscho) are joined with that of the little forehead braid (ol babeda l eñ gomum) and the former tied together under the chin with a string (made of fibers) (1).

[751]

1. This hair style has the purpose of protecting the head from the harmful influences of the sun's rays. For that, one first let the hair grow long and, since the long strands fell annoyingly into the face at every movement, put it together into [171] "braids. "The Tatoga helped themselves more simply, in that they shaved the front part of the head and left the protection of the thick padding of hair at the back part of the head.

302 [824] The hair is often perfumed with the root powder of ol ār kidoñoi (Croton spec.). /149/ /Ills. 49 and 50 appear here./ /150/ The white facial painting of the newly circumcised has already been mentioned. Younger people, especially warriors and [824] young girls, on all festive occasions, anoint the entire body insofar as it is not clothed, with red paint, which they like to perfume with the pulverized leaves of ol magirigiriēni (Lippia asperifolia Rich.), which smell like vanilla. With one finger the warriors then often strip it off the shin bones in serpentine lines (ol kigesáta, el kigesát), so that a kind of drawing is produced. One who has killed an enemy in war paints his body at the following dance festivals with white and red earth in stripes (Fig. 67). This painting is called en /Figs. 67-69 appear here/ gituñguat. At festivals one also often sees on the face [531] of the warriors a red triangle, its apex starting at the alae and [751] widening out up to the middle of the cheeks (Fig. 68). When boys

[TEXT CONTINUED ON PAGE 198]

/150 cont./

302
531

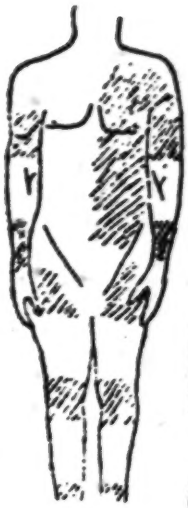

Fig. 67.

Fig. 68.

Fig. 69a.

Fig. 69b.

302 and girls, warriors and women (not, however, old men and women)
• [751] come into a region in which they have not yet been, they paint
their faces and chests with its earth as protective magic against
[531] sickness and misfortune in this new land. The women paint the
face on both sides with two concentric rings on the cheeks, or with
two or three lines running parallel, which run from the corners of
the mouth vertically to the eyes, then go around these in an out-
ward curve, /151/ and turn vertically upward over the outer corner
[824] of the eyes (Fig. 69 a and b). One uses for this the juice of the
[386] root of ol gneriandus l en doje=plant (Plumbago ceylonica), mixed
with fresh blood.

/180 cont./

757 and the chewing of the root of ol asajét (Withania somnifera Z.) are regarded as acting especially vigorously. Children are given an infusion of the leaves of ol magingi (Moschosma multiflora [Hoch.] Bth.), because it has a considerably milder effect.

753 757 They call another greatly feared fever ol oirobi l'en duhúr and see its original cause in the bite of a kind of tick living underground, which they designate as en duhúri jámon. The patient is given liquid sheep fat mixed with the powdered grains of ol odoa (Maesa lanceolata Forsk.). Presumably this fever is identical with relapsing fever, for [136] [164] which Professor Robert Koch identified as the carrier of the spirilla a species of tick living underground (Ornithodorus Larigni) (2).

2. During the day Ornithodorus hides in cracks of buildings or in the ground and emerges as soon as a victim approaches. Merker's conjecture could therefore correspond to the truth, and the more so since to me too the Masai designated and displayed an unquestionable Ornithodorus as the carrier of a fever. The ed. Dr. S.

757 [164] Against chickenpox (e riri or en diabobod) no medicine is known. The sick person remains in the hut, is given as drink a little milk mixed with fresh blood and sheep-tail fat, two things that are regarded as strengthening; furthermore, as food, a piece of mutton roasted in the skin at the open fire.

[751] [164] For protection against smallpox (ol maschúgu or ol minjaloi) healthy persons are inoculated in two incisions on the forehead with the smallpox pus en gimék) of a sick person. Smallpox patients are given a decoction of the roots of en dulele (Solanum campylacanthum) mixed with cattle blood as a diaphoretic and at the same time a [758] nourishing remedy. In order to increase the sweat secretion, the patient is laid beside the hearth fire. Diet; no drink except the above-mentioned medicine; as food, the head of a sheep roasted in the skin or another piece of mutton similarly prepared.

• 751 /182 cont./ In order to avoid the onset of a case of diarrhea as a consequence of the very popular copious enjoyment of liquid fat, a root decoction of the above-mentioned ol ama tree (Ximenia americana L.) is administered.

757 064 Constipation (ol gólomi). The most popular remedies in severe cases are a décoction or extraction of the bark of ol jani 'njugi (Embelia kilimandscharica Gilg) mixed with fat, or, in milder cases, the pepperlike grains of ol odoa (Maesa lanceolata Forsk.), which are chewed.

827 Regarded as aiding digestion is the bark of ol mata (Thespesia Garckeana F. Hoffm. and Dombeya reticulata Mast. vel aff.), of en dgmácho, also called ol egúrugi (Turraea Volkensii Gürke), which is drunk mixed with meat broth, and of a still unknown Acacia species (ol alili), which is why the warriors, during their meat feasts, add these powdered barks to their drinking water, as well as an extract of the pounded root of ol gbulót (Bridelia cathartica Bert).

"To clean out the stomach" the warriors take, once every three or four months, a medicine called en janigitti, consisting of the bark decoction of ol odoa (Maesa lanceolata), ol mokotan (Albizzia anthelmintica), ol marbait (Croton spec.), ol jani 'njugi (Embelia kilimandscharica Gilg), ol getalasua (Myrica kilimandscharica Engl.), os sugurtuti or ol dinjai (Cissus quadrangularis).

826 As Tonicum roborans /strengthening tonic/ and beautifying agent, pulverized bark of ol dimigómmi (Pappea capensis Eckl. et Zeyh.) is added to the drinking water. It is supposed to make the skin softer and more elastic, as well as to give rise to an increase in the padding of fat through which sharp contours are rounded. The remedy is especially popular among warriors.

757 164 For liver pains (aia e munjwa) one drinks a decoction of the bark of os sodjo (Enclea fructuosa).

For spleen pains and spleen swelling (aia ol damín), the powdered bark of the same tree, stirred to a paste with honey, is eaten or, mixed with honey beer, is drunk, as is a root decoction of os senetoi (Cassia didymobotrya Fres.), which as a rule is mixed with milk.

/197 cont./
844 that I give a gentle tug with a hooklike insertion of the index finger into the armpit of the child."

/198/ In order to hasten the exit of the afterbirth, one of the assisting women tries to promote labor-pain activity by tickling with a feather the palate of the woman giving birth. This manipulation is also used in rare cases during the periods of the preliminary and of the actual labor pains. During the afterbirth period the child's umbilical cord is removed, in that the umbilical cord (os sonua) is first tied close to the body with a cord of bark bast and then cut at a place an inch away from the body with the instrument otherwise serving as a razor, the ol moronja. A navel bandage is unknown.
[184] The afterbirth, which is not the object of superstitious customs, is tossed into the livestock kraal by the midwife in some districts, buried there at night in others.

The newborn child is cleaned by a rubbing with liquid fat. According to statements of the people, this treatment, however, is supposed to represent not so much a cleaning as a strengthening and comfort. Then the child is laid beside its mother on a soft leather skin freshly greased. As soon as the latter has recovered from the
846 birth act, she chews four grains of ol odoa (Maesa lanceolata) and
[824] gives the child an extract of these as a purgative. On the following
[75] day the newborn child is given its first bath, consisting of a tepid
[751] extract of the twigs of eñ gairetuai (Physalis minima L.) and the stalks of eñg aitetoijai (Commelina spec.), to which is ascribed the action of a protective magic against sickness. Cold baths, say, for the purpose of hardening, are unknown. The child remains unclothed.

846 The woman in childbed leaves her hut as a rule as soon as her
757 condition permits, which is usually already the case on the following day. Her medicinal treatment consists first of all in the administration of laxatives, for which in this case a mixture made out of liquid fat, honey, steppe salt, and a few pounded ol odoa corns, as well as a leaf infusion of os siteti (Grewia bicolor Juss.), is especially prized. Furthermore, she is given a beef soup seasoned with ol oilale bark (Colubrina asiatica Brongn.), as well as a decoction of ol gebere l e gemma (Sphaerantus microcephalus), a leafy swamp plant, or a leaf infusion of ol edurut (Epaltes gariepina) or also a decoction of

/209 cont./

796 782 participants eats a small piece of the meat, after he has roasted it in the ashes. Furthermore he is given a strip of the skin, from which [751] [237] he then fashions amulet rings, one for himself, the others for his relatives. The ring protects the wearer from sicknesses of every kind. Men wear it on the right middle finger, women wear it on the large spiral-shaped neck ornament of iron wire. During the feast the participants constantly sing [539]

Hai nasok, oho. Hai kindera ije, oh.
Hai nasok, oho. Hai ndogo ijok oh!

(Hai ndogo ijok = may God feed us; aldog = water the cattle, ndogo ijok = give us to drink, give rain.)

796 782 233 On the following day the women carry fresh cattle dung to the ashes and knead a mash from it, into which is mixed a medicine that an ol goiatiki has prepared and brought along. With these preparations the second part of the supplication feast has begun, which is called ol ogor l oh giachu, i.e., supplication feast for the cattle. Amidst the same songs as above the women spread the medicine on the livestock in the form of lines and curves, and, to be sure, on the spines of the cows and female sheep, on the right side of the belly of the male animals and those females ones that have not yet dropped young. With this the feast is over. The goats are not smeared, but are driven to pasture even before this ceremony. As the reason for this the Masai say that 'Ng ai does not like goats because they do not modestly carry their little tails hanging down as a fig leaf.

796 782 842 791 Another supplication feast is celebrated only by the married women in order to implore God to give them children. It is called iruga 'Ng ai ol adjo, i.e., may God hear the word. In or near the kraal the women gather in the forenoon, together with a sorcerer (ol goiatiki), around whom they station themselves in a circle. Every woman is then given an amulet by him, which she hangs on the hip cord of the skin apron. Then he sprinkles their heads and shoulders with a medicine, which, besides milk and honey beer, also contains one of his secret remedies, for which he is rewarded with a few sheep. Then the women dance and sing throughout the day under a shade tree, during the night in the kraal, until dawn.

775
825
826
613
/210 cont./
Allegedly they never bite the El kiboron people; on the other hand the latter often use them as frightening devices against both Masai and Negroes.

776 The Masai are not familiar with devils, but indeed with the -- male -- demon 'Ngnaunir, whose body is hard as stone and therefore invulnerable, who bears the head of a predatory animal and whose feet are armed with claws. He lies in wait on paths and calls passers-by by name, in order then to tear apart and devour those who approach. For most adults 'Ngnaunir is merely a bogeyman [861] for naughty children. "Do not go too far away," the mother says to the children, "otherwise 'Ngnaunir will get you."

754 If a person brings misfortune, illness, or death to another through sorcery (es sétáh), this is merely the effect of a power inherent in the magic medicine, which is based on the composition of the medicine and is effective through the recitation of certain formulas and the execution of special gestures. The aforementioned amulet ring 789 (ol geretti) protects one against the effect of magic made by another [751] [754] Masai. Women who go into the neighboring areas of foreign tribes to buy vegetables especially protect themselves from their sorcery. They smear their foreheads and cheeks with cattle dung or wear around their necks a cord on which are strung small, split sticks. Other amulets that I found contained, sewed in leather, a mixture of plant powder (from wood, /211/ roots, barks), after which they are named, and a secret medicine of the ol goiatiki, who alone is able to prepare the whole in such a way that it is effective. The [842] legumojig amulet is worn by women around their necks and is regarded as prompting conception. We have become acquainted with another remedy prized by the women barren up to then in connection with the boys' eñ gebāta feast. The eñ goguroi is tied around the ankle and protects one from ailments of the legs. The ol durgel [751] is worn by warriors around the neck or wrist for protection against sorcery. In hand-to-hand combat the powder contained in it is also scattered toward the enemy, whereupon the latter is supposed to be forced to give up his resistance. The en jorré protects the husband from the anger of his wife when he has committed some folly, for example, has gone beyond the customary limits on

/360 cont./

824 141. ol durgŏ (Cordia gharuf [Forsk.] Ehrenb., Cordia quarensis Gürke). The inflamed eyes of livestock are washed out with a decoction of root or bark. About three finger-sized pieces of the [847] root are chewed to induce abortion. The roughly pea-sized vermilion [862] fruits, called en gŭlŭlŭ, are edible. At times of food shortage they constitute the chief food in some El kuafi settlements, for example, in Nguruman, where this large shrub occurs very abundantly. The European, after eating a few berries, feels as though his lips were stuck together.

142. ol ĕberetĭ (Phyllanthus kilimandscharicus Volkens). A person who has stolen a head of livestock anxiously avoids breaking off a twig of this shrub, since it is believed that otherwise the one robbed would soon recognize the thief as such. The twigs are used as goat fodder.

143. ol ĕbĕnĭ (Cassia obovata Coll.). A decoction of the plant serves as a remedy for stomach-ache for children.

144. ol ĕbĭtĭrŏ (Dolichos kilimandscharicus Taubert). Named after ol bith = the wild pig, which likes to eat the plant. One washes young livestock with an extract of the leaves to get rid of fleas.

145. ol eboloña (Vernonia).

146. ol ebuloña (Eragrostis superba Peyr.). Rich fodder for small livestock.

147. ol ĕbŭlŏt (Bridelia cathartica Bert.). An extract of the pounded root is used as an aid to digestion and is therefore regularly drunk by the warriors at the ol bul meals.

148. en ĕdĕrĕgĕ (Psychotria fuscula K. Sch.). The sword scabbard is made out of the wood.

149. ol ĕdĭrĭngŏn (Pedicellaria pentaphylla L.). Good fodder for small livestock.

150. ol ĕdŭrŭt (Epaltes gariepina). During the first days after delivery, the woman in childbed is given a decoction of the plant, to which is attributed a favorable effect on the recovery of the birth organs.

• [751] 151. ol ĕgĭsĭkŏn (Cissampelos Pareira L.). Pieces of root are worn as amulets, mostly on the neck ring, for all possible illnesses, and, to be sure, both to prevent them and to cure them.

/363 cont./

M 824 200. eṅ gelĕn gĕlĕ (Casia mimosoides L. and Sesbania punctata D.C.). Regarded as rich fodder for goats.

201. ol gĕtălăsĭă (Myrica kilimandscharica var. macrophylla Engl.). A decoction of four finger-sized pieces of root is drunk with beef broth as a stimulant. A smaller dose acts as Tonicum roborans /strengthening tonic/.

D [752] [824] 202. eṅ gĕrĭgĭs (Jatropha spec.). On bruises or sprains the El dorobo make incisions and drip into these the juice or rub in a powder of the charred twigs of the plant.

203. ol gĕrĭ l ol sibolio (Cleome diandra Burch.). Good fodder for goats.

204. ol gĕwăgĕt (Schrebera Holstii Gilg).

205. ol gibumbu. Good fodder grass.

206. ol gibumbul (Panicum spec.). Good fodder grass.

207. eṅ gidoṅ on dare = eṅ gaisedjoi.

208. eṅ gĭjăbŏrĭ (Indigofera suaveolens Jaub.). Good goat fodder.

209. eṅ gĭlŏgĭrgĭr (Sonchus asper Vill.). The milky juice of the plant is dripped into the patient's eye for eye inflammation.

M [751] 210. eṅ gĭlólĭŏ (Pterolobium lacerans R. Br.). Secret medicine of the ol oiboni. He makes an amulet out of the powder of various parts of the plant, which is supposed to protect one against all kinds of illnesses.

211. eṅ giloṅo. If the noses of small children, especially of babies, have been made sore at the nostrils by flies, the mother chews the herb and smears the sore places with the chewed-out juice.

212. ol gĭlŏrĭtĭ (Acacia abyssinica Hochst.). At the meat meals the warriors cook two handfuls of the bark in approximately 15 to 20 liters of water and drink the nerve-stimulating decoction as desired.

/364/ 213. ol gĭnĕ (Scilla spec.). An extract of the pounded bulb is given to calves to drink for fever.

214. ol gĭnjĕ (Euclea fructuosa). Edible fruits. A root decoction is drunk for spleen pain. The handle of the bow is made from the wood.

215. eṅ gĭnjŏṅjŏrĕt. The El kuafi give the small livestock, for diarrhea, a mash made of the pounded leaves and water, with the addition of steppe salt.

/366 cont./

824 260. ol gurschaschi l os subertai (Barleria cephalophora Lindau (2).

2. A new species.

A root decoction is drunk to treat muscular rheumatism.

261. ol gŭschŭrĕ (Farsetia stenoptesa Hoch.). Fodder for donkeys.

[261] 262. eń gŭsŭĭgĕ (Rivea kituiensis [Vtke] Hall.). The tuber is chewed en route on marches to quench thirst.

/367/ 263. ol lăsŭrĭă (Anticharis linearis Bth.). Fodder for small livestock.

264. eń lăsŭrĭă l ol asurai ńĭro l ol jaǹit subugi (Barleria mucronata Lindau). A person bitten by a snake is set over a wood fire on which are thrown leaves of the plant, together with sheep hair, to cause him to perspire profusely from the smoke thus created.

265. ol idoǹdoǹ on dare = eń gaisedjoi.

• [751] 266. eńg ischońgă. From the plant the ol oiboni makes an amulet against fever.

267. ol iogĕno (Boerhavia plumbaginea Cav.). Good fodder for small livestock.

268. ol lŏgŏnŏ (1)

1. Designation of the Masai.

(Pentas zanzibarica [Kl.] Vtke.). Older men drink a root decoction as a remedy for muscular rheumatism.

269. en jăbŏrĭ (Tephrosia aff. Uhligii Harms). Good fodder for small livestock.

270. en jălĕgŏi (Grewia spec.). Good fodder for small livestock.

271. ol jăni ĭnjŏ (Turraea Volkensii Gürke).

272. ol jăni ĕrŏk (Bersoma Volkensii Gürke). The warriors like to use the soft twigs for making bed padding on marches.

273. ol jăni ĕmŭnj (Glossonema Revoili Franck.). Good livestock fodder.

274. ol jăni l ol sirgon (Cadaba farinosa Forsk.). If donkeys eat a great deal of this, it causes severe constipation, which is said to be frequently fatal.

/368 cont./

824 288. ol jorai = ol jerai (Acacia seyal Del.).

289. ol jorioi os sobugo (Disperis Merkeri Schlechter).

290. ol joroi ate (Acacia arabica Willd.).

291. ol kioge (Courbonia virgata Brogn. and Maerua Grantii Oliv.). Secret medicine of the ol goiatiki.

292. ol legemojik. Collective name for ferns.

• [751] 293. ol legemojik l os soito (Actinopteris radiata Link). From the root the ol oiboni makes an amulet against all kinds of sickness.

294. ol legileña = ol gitende (Haemantus nov. spec.).

295. ol magaragara (Vitex Strickeri Vtke. et Hildebr.).

296. ol magaragara 'l osugo (Justicia uncinulata Oliv.). Fodder for small livestock.

297. ol magiñgi (Moschosma multiflora [Hoch.] Bth.). Adults drink a cold extract of the leaves for abdominal pain. For children a decoction of the leaves is regarded as an emetic.

298. ol magiñgi kĕtĕ. Use like the preceding.

299. ol magirigireni (Lippia asperifolia Rich.). The leaves, which smell like peppermint, are powdered and then added to the fat with which one rubs the head.

300. ol mairirgireni oibor. Small-livestock fodder.

301. ol magutian (Sporobolus Rehmanni Hack.). Good fodder grass, especially for cattle.

302. ol magutugut (Clerodendron discolor [Kl.] Vtke.).

303. ol mãme. Fodder for small livestock.

304. ol mandaidet (Loranthus). A parasite, found on twigs of ol gamarlasis. It is used like this latter.

305. ol manera n̄ gonjek (Triumfetha flavescens Hoch.). Fodder for small livestock.

306. ol maṅgulai (Grewia villosa Willd.). The woman in childbed, during the first two days after delivery, is given a decoction of approximately 20 finger-sized pieces of root, to which is ascribed a favorable effect for the recovery of the birth organs.

307. ol maṅgulai l eñ gob (Melhania ferruginea A. Rich.). Is used like ol maṅgulai.

308. ol manuai. Edible fruits. A decoction of approximately ten finger-sized pieces of root is given for feverish gastric catarrh.

/369 cont./

824 [301] 322. ol mogoŋgora, a liana not infrequent in the river forests. The root bark, smelling strongly like vanilla, is twisted, ropelike, and worn by men and women as a neckband. It also finds use as a secret medicine of the ol oiboni and the ol goiatiki.

323. ol mokotan (Albizzia anthelmintica Brongn.). One or two hand-sized pieces of trunk bark or root bark are pounded with a club into fibers and held for a few minutes in boiling meat broth for steeping. This soup is used by warriors as a nerve stimulant, by [832] women as an aphrodisiac. To cure gonorrhea, one adds a small amount of honey to the broth before drinking it. An extract that is made with double or /370/ triple the amount of bark is used to get rid of taeniae and ascarids, or also as an emetic for bilious fever. The fresh bark bast is chewed for constipation.

[262] 324. ol momoi (Solanum nigrum L.). Children eat the berrylike fruits.

325. ol morăn (Ocimim suave Willd.). A root decoction is used as an emetic.

326. ol moridjoi or ol morijoi (Acocanthera abyssinica). The arrow poison is obtained from the roots and wood by boiling.

327. ol marok l on dare.

328. 'mtaŋguju (Maerua rigida Oliv.). From the powdered root [751] the ol oiboni makes an amulet that is supposed to protect one against colds and fever.

329. ol muguti kitok (Caralluma spec.). The soft, fleshy twigs [271] are eaten by warriors on the march, by boys tending cattle, to quench thirst.

330. ol muguti l ol nŏdjĭnĕ (Euphorbia spec.). Hyenas allegedly eat this plant.

331. ol muguti l ol ugaru.

332. ol mŭmŭnj (Acacia abyssinica Hoch.). Fodder for small livestock.

333. ol munjagara (1)

1. Also called en gĭtămbŭ.

(Acalypha indica L.). Good fodder for small livestock.

/375 cont./

824 [951] 452. os sinande. Secret medicine of the ol oiboni; ingredient of amulets that are supposed to protect one against wounds, sickness, and accidents.

453. os sinoni (Lantana salviifolia Jacq.). With the wood, /376/ whose smoke smells pleasant, one fumigates the gourd bottles to remove the unpleasant odor arising in them through use.

454. es sisini (Corchorus trilocularis L.). Good fodder for cattle, goats, and sheep.

455. es sisini (Schwabea esbolioides Lind.). Small-livestock fodder.

456. os sisiwet (Ocimim filamentosum Forsk.). Women like to use the bush as padding for the bed, on account of its plesant peppermint-like smell.

457. os siteti (Grewia bicolor Juss.). Fruits are edible. The straight, long, and very thin sticks that older men always carry with them are made from the branches. Pregnant women drink a tea made from the leaves, which has a laxative effect.

458. os sobugêt (Dombega).

459. os sodjo (Euclea fructuosa Hiern). Approximately one tablespoon of scraped root bark, mixed in honey beer, is taken as a strong laxative for pain and swelling of the spleen.

460. os sogonoi is an older large tree, which, in the younger stage, is called en doroniki. Its bark is used like that of the last one, but its effect is less vigorous.

[301] 461. os sogoio (Indigofera spec.). The warriors make fragrant neckbands out of the bark bast.

[862] 462. os suguroi (Aloe). If the child is to be weaned, the mother smears on her nipples the bitter juice of the fleshy leaves and thus makes the breast repugnant to the baby. People who like to drink a great deal of honey beer steep in it two pieces of wood a hand-span long, which has been previously pounded with a club. This addition is supposed to prevent both the indisposition from carousing and an upset stomach. A piece of root is put in the fermenting honey beer for hastening the fermentation.

463. os sugurtuti = ol dinjai (Cissus quadrangularis L.).

464. os sumatêgi (Embelia kilimandscharica Gilg). Edible fruits.

started in and under the dung it is similar to a peat fire and virtually impossible to put out.

Masai also sometimes abandon a boma, or at least the house involved, if a person dies in it. People who are very seriously ill are removed from the boma at least during the day, often to a small thorn boma with a shelter constructed nearby. They may remain there at night also. It was difficult to learn much definite about this practice. A disabled person spending the night outside a boma is very likely to end up inside a hyaena. The administration frowns on this efficient method of disposal and consequently the Masai have become reticent to talk about it. The sick persons' bomas that we saw looked to have been occupied nights as well as days.

Foods: Traditionally the Masai are supposed to survive entirely on blood and milk (Gunther, 1955). In Western Masailand the Masai diet consists of posho (maize meal), milk, meat, and occasionally blood. The cows and sometimes goats are milked by the women and little girls. The milk is collected in large calabashes. These calabashes, ochre colored and sometimes ornately decorated with beads, are almost as much a symbol of the Masai as the ochre blankets or cloaks, moran spears and hair styles.